



# CHRISTIAN SECRETARY.

## Christian Secretary.

HARTFORD, FRIDAY, NOV. 6.

### Not Material.

Gen. Taylor, in one of his official despatches, speaks of taking Monterey "WITHOUT MATERIAL LOSS." The number of killed and wounded on the American side at the taking of that city, amounted to about six hundred; more than half of whom were killed. But this is not material, says the General in the flash of his victory. Three or four hundred human beings shot down and trampled upon by a furious soldiery is nothing material. A city is taken, and what does the loss of three or four hundred men amount to in such a conquest? If but a single man had been killed in that battle, and the question had been put to his bereaved widow, or his helpless parents, whether the loss was material, a very different answer would have been given. The loss of a single man and the poverty and wretchedness which might naturally be expected to result to a helpless widow and her orphan children in consequence of all the victories that may be achieved in the course of the war can even atone for—While others are shouting over the "glorious victory," that disconsolate widow may be weeping over the loss of her husband, while her starving children are crying for bread. But this is not material, says the conquering General, neither is the loss of three or four hundred such men, for we have gained a "glorious victory," and of what consequence are the lives of a few hundred men?

The truth is, the spirit of war and the carnage of battle hardens men's hearts until they can see without concern, hundreds of their fellow men shot down by their side. The life of Napoleon is a fair illustration of this. He was not naturally worse than other men. He even possessed many amiable qualities, and had he received an education in New England instead of France, among the scenes of blood and carnage of the Revolution, he might have been distinguished in some useful sphere of life; but he drank in the very spirit of war in his boyhood, and the scenes of his after life made him so familiar with suffering, misery and death, that he could sink thirty-five thousand retreating Russians beneath the ice with the most perfect sang-froid.

War seems to beget a thirst for blood, and hence in the heat of battle contending armies will rush upon each other with savage yell and glut their vengeance by cleaving each other open with their swords, or piercing them with their bayonets. And yet these men are entire strangers to each other; there is not the least cause in the world existing why they should injure, or be at enmity with one another. But they have been taught by their rulers that they have enemies, and that it is their duty to kill them. The education of the camp feeds their thirst for human blood until men can butcher each other with a sort of savage joy; and when a victory is won with the loss of less than the anticipated number of men, the commander in his official despatch can carelessly say it is not material.

How different to all this is the religion of Jesus Christ. He taught his disciples to love their enemies, and to do good to them that despitefully used them. War never could exist if these principles were adhered to. Even the *let alone* policy of the Quakers is a sufficient security against war. Men will never fight unless they have somebody to fight with. We remember of having read in our younger days of a party of British soldiers who were scouring the country during the war of the Revolution, and in the course of their march came across a small Quaker meeting house filled with Quaker worshippers. The officers looked in to see what was going on, but instead of finding soldiers, arms and munitions of war, a grave and silent company of Quakers met their eyes. Not one of them moved, nor was an eye raised to see who was at the door. The solemn silence of the scene and the impudent manners of the worshippers disarmed the fighting men, who after looking at the Quakers for a few minutes, quietly left them to the enjoyment of their peculiar mode of worship.

### Fairfield Association.

The annual meeting of the Fairfield County Baptist Association was held with the Baptist church in Stamford, on the 14th and 15th of October. Owing to the severe storm on the day preceding the meeting, and the fact that Stamford lies at the farthest corner of the bounds of the Association, the number present was not as large as might have been expected under other circumstances. The churches, however, were generally represented, and the session was very interesting and delightful. Dr. Wm. Denison, of the Weston church, preached the introductory sermon—a substantial and instructive discourse from Ps. 102: 16, upon "the manifestations of God's glory in the advancement of his cause." Dr. Denison was chosen Moderator of the Association, and Brn. J. Scott and W. Reid, Clerks.

The letters from the churches evinced that a though few conversions have occurred, yet the past year has not been entirely unprofitable. The spirit of Christian benevolence has been actively exercised; and including the support of Dr. Cross and wife, missionaries among the Kares, as also some thousands of dollars for the relief of embarrassed churches within the bounds of the Association, quite a large amount has been contributed by this body for the promotion of the Redeemer's cause.

At 3 o'clock Wednesday afternoon, Bro. J. Woolsey preached the annual missionary sermon, from Eph. 3: 10, showing the honor conferred upon the church as the instructor of angels, and the duties thence arising.

Public worship was held in the evening. Sermon by Br. N. A. Reed, of the Union Association, N. Y., upon the importance of the Holy Spirit's influences—text, John 4: 10. The Circular Letter was then read by Br. Bellamy, and adopted by the Association. It was quite a graphic delineation of some of the defects in the piety of the age—the causes and cure.

A prayer meeting occupied one hour on Thursday morning, after which the claims of various benevolent enterprises were considered, and resolutions were adopted in behalf of the Conn. Bap. Education Society, Missions, Temperance, Anti-Slavery, Peace, &c. Business was suspended at 11 o'clock, to listen to a sermon by Br. E. Cushman of Hartford Association, from Ps. 119: 94, upon the necessity of sincere consecration to God, in order to the efficacy of prayer. After the transaction of some items of closing business, a parting address from the Moderator, and prayer by father H. Ellis,

the Association adjourned to meet with the Weston church on the second Wednesday in October, 1847.—Con.

### New York Baptist Convention.

We learn from the N. Y. Baptist Register, that the twenty-fifth anniversary of the Baptist Missionary Convention was held with the Baptist church in Eldridge, Onondaga county, October 20, 21, 22. Rev. A. Bennett preached the introductory sermon, from John 4: 38. "I send you to *reap that whereso we bestowed no labor, other men labored, and ye are entered upon their labors.*"

The subject of Foreign Missions occupied the afternoon and evening of the first day. Rev. Messrs. Abbot and Day, foreign missionaries, were present and addressed the meeting, at the close of which the following resolutions were adopted.

*Resolved.* That our obligations to Christ and the growing necessities of our missions, call every pastor and every church to cherish truer conceptions of the great missionary enterprise, and to bestow on it a more unreserved consecration of time, energy and influence.

*Resolved.* That every church needs the influence of such a system in the prosecution of its Foreign Missionary work as shall secure,

1st. To every family in the congregation the reading of the monthly Nos. of the Magazine or the Macedonian.

2d. The more faithful observance of the monthly concert of prayer.

3d. An annual contribution, at least, from every one of its members.

*Cherishing as we do an ardent affection for the A. B. Miss. Union, and reposing implicit confidence in its Board of Managers, therefore,*

*Resolved,* That the Board of Managers of the A. B. Miss. Union, be requested to recommend to the Union at its next meeting in Cincinnati, such a change of the third article of the Constitution, as shall give to any church or religious body in the Baptist denomination, the privilege of annual representation.

Rev. J. Smither preached on Wednesday morning, from the passage in Romans 1: 14: "I am a debtor both to the Greeks and to the barbarians; both to the wise and the unwise." Near the close of his sermon he stated that "Domestic Missions, (in New York) had their origin about thirty-nine years ago. Only \$20 were raised. It was a feeble effort to discharge indebtedness, but very commendable.—In 1821 the Convention arose, and during the quarter of a century of its existence, 137 churches over the State have been assisted in sustaining themselves; ten of these in our cities; 28 at country seats, and 29 in large towns; comprising 15,000 members, 8,000 youth and children in Sabbath schools, besides planting the standard of the cross in the capital of Michigan, supporting laborers in northern Ohio, Pennsylvania, and New Jersey. Up to last year 9,800 had been baptized by its missionaries. Thus it has sown and thus it has reaped.—And now let us do just as Paul has done, consecrate our lives, labors, talents and funds to the spread of the gospel of Christ—and if we should raise in this State this year \$100,000 for the general cause, and \$25,000 for Domestic Missions, we should not transcend our ability, or the measure of our indebtedness to an unevangelized world. We came to this festival and Jesus has been here. Let us return to our churches and stir them up to a proper sense of their indebtedness—and God assisting us we will do it."

A collection of \$67 was taken up at the close of the Convention.

The Convention was then organized by the choice of officers, when an adjournment took place till the afternoon.

On reassembling, the organization was completed by the calling of the delegates, life members, appointing committees, &c.; after which a sermon was preached by Rev. Mr. Grinnell, of Elmira.

In the evening the annual Report of the Board was read by the Secretary, "which exhibited their appropriations to the various feeble churches, whose applications had been entertained, to have been made with great frugality and care, though quite to the extent of their funds, and even beyond them, as they were exceedingly limited the past year. The results of labor were not of the cheering character of some years previous. However, the state of religion among the churches, according to the various accounts of brethren, appeared almost everywhere depressed, and the ways of Zion were extensively mourning; that the same dearth was felt in those sections enjoying the aid of the Convention, was not surprising. It would have been remarkable had the administration of the word shown greater results among the latter than the former. But this is no argument for the suspension or diminution of Christian effort, but one for increased energy; and as by the recent Constitution of the American Baptist Home Mission Society, the auxiliaryship of the Convention is dissolved, and it is placed back in the original position occupied by it before the formation of that Society, the necessities of our great State, and claims of feeble churches and destitute sections, come up for the renewal of former energy and liberality in their behalf, and the Corinthian argument challenges our special regard.

The Convention festival we come up to with delightful anticipations, and its precious privileges and fraternal greetings tend to strengthen the bond of union throughout the State; but if we would elevate the character of these enjoyments to a more pure and spiritual standard, we must cherish the impressive lesson on our indebtedness given in the opening sermon, and secure the testimony when we come together again that we have honestly endeavored to discharge it. \$59,758 was the amount stated to have been raised the past year for the cause of benevolence in this State. If the present year it should be carried up to \$100,000, as according to the preacher it might be, there would be some pleasant evidence of an improved regard to this indebtedness."

The usual devotional exercises were held on Thursday, reports of committees on resolutions, arrangements for next meeting &c., were received. The next meeting is to be held at Utica.

### State of the Treasury.

Every reader of the Magazine, who is interested in the operations of the Union, must have perceived with regret and painful solicitude, that the monthly receipts, as acknowledged by the Treasurer, have been for some time unusually limited.

The whole amount received during the first six months of the fiscal year has been only \$45,501.58. Of this sum, more than one half was paid in the month of May. Since then, the current receipts have not equalled, by more than one half, the current expenditures.

The Committee are profoundly anxious with reference to the probable result. Must they incur another debt? With the present ratio of receipts, this will be the inevitable issue, unless they yield to

the fearful alternative, and withhold from the missions the regular and needed supplies. At no point can they make retrenchment so as to reduce the expenses, without occasioning actual suffering. Shall our beloved brethren, who have gone out with the pledge that they should be comfortably supported, be denied for a single month the small stipend upon which they rely for subsistence?

No missionaries have been sent into the field the present year, but such as were imperiously required by the respective missions to which they were designated. Indeed, the number sent has not been less than the number actually demanded by the missions, some of which, from the want of reinforcement, are in peril of extinction. After most unweary efforts to procure three suitable men for China, the Committee have only one, with his wife, ready for departure, and him they cannot now send, unless they borrow the money to pay his passage? He is expected by the China Mission, and he himself expects, as well as wishes, to embark without delay. In both cases, the expectation has been entirely excited by those to whom they look for encouragement and support. Is there nothing in this matter of moral obligation? On whom does that obligation rest?

We command the facts to the friends and supporters of our missions, with the fervent intent that they will consider them well, and lose no time in supplying the means which the exigency demands. Will not the pastors lay the matter at once before their respective churches, and make appeals to Christian hearts that shall call forth a responsive liberality, and dispel the gloom that now gathers about the prospects of our missions? Brethren in Christ, we pray you, fail not to do your utmost to prevent a repetition of that oppressive evil,—a debt.

Ponder well the claims of this enterprise upon your uniting and zealous endeavors. Open your ears to the cry of the perishing heathen, to the calls of your imploring missionaries, and to the command of your redeeming Lord, and in full view of your responsibilities, act—act individually,—act in concert,—act vigorously,—act immediately,—act with your earthly service is done, and you go up to receive the rewards of faithful stewards.—*Baptist Miss. Magazine, for October.*

### Queries

FOR A FRIEND OF TRUTH, WITH REFERENCE TO STRUCTURES ON THE "SUFFERINGS OF CHRIST" BY A LAYMAN.

1. If the "Divinity of Christ withdrew that the Humanity might suffer on the cross," how can the sacrifice of Christ possess an infinite value; and did such an event manifest any special or surprising love on the part of God?

2. If the phrase "Son of man" refers only to the humanity of Christ, how can the Son of man, in other words, the mere manhood of Christ acquire competence to judge the world? Is he not appointed judge because he is the Son of man?

3. How can it be said of God, "In all their afflictions he was afflicted?" Does affliction mean anything or nothing?

4. What is the meaning of the passage, "Awake, O sword, against the man that is my fellow?" Zech. 13: 7.

5. Do the natures of Christ, his Manhood and his Godhead, act separately from each other in the work of Redemption?

6. Do the Scriptures represent Christ as divided, in that grand act of expiation on the cross, by which our redemption was secured? In other words, was the manhood alone in its agony, while the Divinity stood by, or soared to Heaven?

7. Is it quite certain that the Deity cannot suffer, at least in the way of sympathy?

8. Is perfection a bar to such sympathy?

9. Might not the Godhead of Jesus, in consequence of his intimate and ineffable union with his manhood, not suffer, in the way of sympathy, with the agony of his human body, and his human soul, and might not that sympathy be as intense as the infinite depths of the Divine nature?

10. If the Deity sustained the manhood of Christ, so that the latter endured a higher degree of suffering upon the cross than would otherwise have been possible, how was that support extended?

11. If the soul, an immortal and immortal spirit, in the case of Jesus a sinless and perfect spirit, can suffer in consequence of its mysterious union with the body, may not the Deity of Christ, in some way, have suffered, in consequence of its mysterious union with his manhood?

12. The Son of God—Christ—the Messiah, "Came into the world"—was it then the Being which came into the world, and which existed before the world was, which suffered, or was it simply the man Jesus, born in time of the Virgin Mary? If it was the latter only which suffered, where was the former—the Jesus Christ, namely which came into the world—the Logos which was with God and was God?

13. Did Jesus Christ suffer and die as a mere man? Was the whole work of ransom or atonement achieved by a mere man, while the Deity withdrew—withdraw just at the most important, the most difficult point of the whole transaction? In other words, was the essence of the great work of expiation—the baptism of blood and agony—the work of simple humanity?

14. Was there any mystery in the cross?

These Questions, Mr. Editor, are not put in the spirit of evil, but of serious inquiry—not to present difficulties, but to elicit truth. If your correspondent will answer them fairly and fully, he will confer a benefit upon INQUIRER.

### Letter from a Converted Heathen.

MESSRS. EDITORS.—Perhaps it may be interesting to your readers to peruse a letter, written by a convert to the gospel in Assam, Asia, addressed to us. In a note from Mrs. Cutter, accompanying it, she remarks, "I enclose a letter from *Nidhi Levi*. I send it as he handed it to me without correction. One speaker thought the best way would be to leave them to reform themselves. If never prosecuted for crime, but let alone by society and all officers of the law were abolished, in ten years time there would be a great reform!" For himself he would never lift a hand to strike his child, nor move his tongue to chide him when he was doing wrong. He was shocked at the very thought of it. The prisoner was the abused child of society. Solomon must have been in his dotage when he wrote upon the government of children.

Another speaker, a reverend, (so called in the papers,) maintained that all prisoners ought to be put under scientific treatment for their moral maladies till cured, as much as those bodily or mentally diseased. Poor felons! how they have been abused—shut up in prisons and fed on coarse fare, when they ought to have been under scientific treatment for their moral maladies. What a pity this

I think you have known that one of the heathen in Assam was turned to God his Creator through the great goodness of God—that person is myself. I hope I have been bought with precious blood of Christ. I who was once a slave of sin, and whom

Satan had bound from my mother's womb, until the gracious Saviour loosed my bonds and made free with His own blood which was sprinkled for the remission of the sins of the children of men. I thank my God day and night for all his boundless mercies towards me, that he has *loosed me* from the chains of Satan, and hath made me to hope for the inheritance of the kingdom of heaven and those eternal joys which shall never pass away. My spirit also rejoices that God has brought other two Christian brothers from among my countrymen, one of them printing office Foreman, and another Mr. Brown's servant. I hope you shall be very glad at hearing two more turned from idols to God at the service of the ever living and ever blessed God.

Pray for a blessing upon our labors that what have been labored, and are laboring in heaviness of mind, we may reap in gladness of heart. My Christian brothers and also myself are waiting to see some more Missionaries coming to proclaim the good news in this heathen land, where the precious souls are sunk in idolatry and sin. Come over, O thou mighty soldiers of the cross with shield and sword to fight against Satan and against his angels, that this land may become the kingdom of our adorable Redeemer as thy Redeemer hath said: "Go ye into all the world and preach the gospel to every creature, and lo I am with you always, even unto the end of the world." Come now therefore, with no doubt to help us, and at last when our labor shall be ended we shall be accepted in heaven where we shall obtain a crown of glory and a golden harp to sing the praises of Saviour forever more, Amen.

Be pleased accept my feeble compliments to Nidhi Levi.

### Mass. Baptist Convention.

This body held its first meeting, since the transferring of its anniversary to the fall of the year, with the Salem churches, on the 27th and 28th of Oct. This change of time is one of a series of steps taken to infuse into this ancient body renewed life. An attendance of delegates nearly four times as numerous as at the preceding annual meeting seemed to promise the success, and comfort of the movement, of the wisdom of the Mayor having issued a new process against the boy, the police soon surrounded the building. After watching for several hours, a cartman was discovered in the act of removing a box from the anti-slavery office. Two police officers followed the cart, one of whom jumped upon the box and in taking a close survey through a crevice, discovered the boy. The box was immediately broken open and the boy driven off to the tombs. The Mayor pledged himself that the boy should be brought into court at 10 o'clock the next morning. In the mean time the Captain made an affidavit, charging the boy with assault and battery committed upon his person; upon which a warrant was issued and placed in the hands of an officer.

The boy was brought up on Wednesday, Oct. 28, and an examination was commenced that afternoon, which was continued through Thursday and Friday. On Saturday Judge Edmonds decided that the boy was free, and he was immediately removed from the city by his friends. The New York Tribune in remarking upon this says:

"By the decisions of Judge Edmonds in this case, two important points are settled: 1st. That no man can be taken in this State, as a slave, except by his master or an authorized agent or attorney: 2d.—That the law of 1817 which gives the master of a vessel the right to seize a person concealed on board his vessel, and supposed to be a slave, and to get a certificate from the Mayor or Recorder to return said slave to the port whence he escaped, is an unconstitutional law, and therefore null and void."

Reports of various subjects were presented by committees, but the main objects considered were the condition of the Baptist churches in the Commonwealth, and a general plan for contributions to the cause of Jesus Christ. The latter was an exposition and enforcement of the plan concerning which Paul made in 1 Cor. 16: 1, 2.

The next session of the body is to be held the last week in October, 1847, with the church in Springfield village. Rev. R. W. Cushman or Rev. T. D. Anderson is to preach the introductory sermon.

### New Hampshire Baptist Convention.

The annual meeting of this Convention was held, as we learn from the Reflector, at Rumney, Wednesday and Thursday, Oct. 21 and 22. The usual objects of benevolence—foreign home and domestic missions

# CHRISTIAN SECRETARY.

be in waiting at Dr. Hawe's first day of the Convention, the teachers, upon their arrival  
ROBINSON,  
SHADLEY,  
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ALLUT,  
1846.

Committee  
of  
Arrangements.

We perceive by the minutes of the publication of this paper, that the publication of this paper was assigned for this Mr. Clay's Attorney does not the regular expenditures of the same, therefore, is considered.

The gentleman who has

had the paper since Mr. Clay's

continuance merely a suspen-

sion in his conviction that a paper

in its place permanently, in a

year has been published a year

steadily increasing in its cir-

Clay remained at his post in

service as a volunteer, we

would have been continued till

a free State; for the anti-

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soon begin to yield a revere-

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ular had acknowledged the

course it had pursued. All this,

is not the work of a day, nor,

but the time will arrive when

it will be popular in Kentucky,

as it has been well conduct-

and that a good anti-slavery

movement established in Kentucky.

—Madame Feller has under-

taken to the United States in be-

mission in Canada. She is ac-

R. A. Fife, of Toronto. The

she is a heavy debt, and it has been

been required of the existing operations to the

year, and discharge the more

held were Montreal on the 14th

of last in behalf of

Miss Cramp, Girdwood, Fife,

sum of three hundred and thirty-

subscribed, one hundred of which

single individual, John Fry, Esq.

in Baptist Convention met at

the Recorder says, "More has

been given, for domestic missions, during

the previous year; and our mis-

ions beginning to operate with a

decision and effectiveness which

the blessing of God, to be produc-

ed. Prejudice is beginning to

lose its hold, which has so long rest-

ed the State, begins to be dissipat-

ed. Convention, and to liberal in-

terest, begin to be diminished in

the spirit of opposition."

—From the Southern

Record, according to the returns

held in Petersburg last May,

clergy is 169, of members 4,708,

and letter and letter 508. It appears

not practised, but offending mem-

ber. The membership seems to

have increased, but the correspondent of the

return for the present year

there has been no decrease.

correspondent of the Journal of

the recent appointment of a

new and two bishops for Oregon,

which if the componant should

be a like delegation of Protestant

ministers of the Pope. If Catho-

licism, and its utter incompatibility

this single fact present? —Even-

ing the recent connection with that paper as

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# CHRISTIAN SECRETARY.

## Poetry.

### Pray not for the Dead.

Pray not for the dead! Alas, alas! the prayer  
So often poured in bitterness of heart,  
In the first fulness of the soul's despair,  
Over the grave of loved ones who depart  
And leave us mourning, shall we not confess  
And know and feel its utter worthlessness?

Pray for the young!—that they may live and learn,  
And hallow their Creator's name, and love  
The creatures he hath made, and so return  
The spirit to its resting-place above,  
To God who gave it—and the dust to dust,  
Whence it was taken: pray for them and trust.

Pray for the weary and the sick at heart;  
For those bowed down by sorrow's heavy weight;

Pray that the God of patience may impart  
His own good spirit to the desolate;

And pray that they who sow in tears may reap

In joy unchanging: pray for them and weep.

Pray for the sinner; for the weak and blind;

For those who will not or who cannot pray;

Pray that the poor benighted ones may find

A star to light the darkness of their way.

The troubled spirit, the repentant tear,

May yet be theirs: then pray for them and fear.

Pray for the dying that their end be peace:

Pray for the mourners who beside them kneel;

Pray that the worn and ailing heart may cease

To suffer, though they may not cease to feel;

And oh! that sorrow may not pass away

And leave those hearts unchaste, deeply pray:

But pray not for the dead, nor weep, nor sigh!

Ye cannot know, ye cannot change their doom;

For as the tree has fallen it must lie!

In lowliness of spirit by the tomb

Kneel down, and tears of contrite sorrow shed;

Pray for the living—pray not for the dead!

### Gethsemane.

"Thou hallowed spot, where at calm eventide,  
The world's great Saviour oft' was wont to stray;  
Amid thy cool retreats, to bend and pray;  
And where his knelt, the eve before he died:  
Amid the branches of thy shadowing trees,  
His sweet imploring voice to heaven arose,  
Praying for strength to bear his bitter woes,  
While sighs, and groans, fill'd every passing breeze.  
Scene of his dark betrayal! yet that night  
So fraught with grief, and pain to him who bled,  
But soon arose triumphant from the dead,  
Hath brought for us eternal life to light.  
Thou scene of sorrow! thou shalt ever be  
A resting-place for solemn memory."

B.

## Religious & Moral.

For the Christian Secretary.

Lilia Herbert.

### CHAPTER I.

"Though fresh within your breasts th'untroubled  
springs  
Of hope make melody wher'e ye tread,  
And o'er you sleep bright shadows, from the wings  
Of spirits visiting but youth, be spread—  
Yet in those flute-like voices, mingling low,  
Is woman's tenderness—how soon her woe!"

MRS. HEMANS.

"Why uncle!" cried the gay girl, as soon  
as she could speak for laughing. "You surely  
are not in earnest. That is certainly  
the very last objection I should dream of  
starting."

"Well now, just for once in your life,"  
replied Mr. Herbert with a smile, "do be  
sober, if the thing is possible, for I wish  
for a few moments' serious conversation  
with you."

An ill-suppressed giggle on the part of  
the young lady, in her efforts to comply  
with this request, gave the old gentleman  
ominous indications of what species of se-  
riousness he might anticipate, from his but-  
terfly companion. He was far too well  
accustomed to these manifestations, howev-  
er, to feel any surprise, and accordingly  
proceeded.

"You know that from the moment of my  
poor brother's death when you came into  
my fond arms a sweet child, to the present  
hour, I have not denied you aught. You  
must therefore be aware, Lilia, that my  
sole motive in throwing out this suggestion,  
is a tender solicitude for your happiness.  
The truth is, dear child, I am in posses-  
sion, as you will admit, of somewhat more  
years than you can boast." "I am sure  
they are the last things that would inflate  
my vanity. But seriously, dearest uncle,"  
added the sweet girl, most affectionately,  
"it would break my heart to grieve you in  
anything. In this matter, it appears to me  
so very queer that you can possibly appre-  
hend any danger in Arthur's case. It real-  
ly strikes me as exceedingly whimsical."

The benevolent old gentleman removed his  
glasses, and wiping them with a slow,  
thoughtful air, fixed his eyes on the rich  
carpet for a moment, in silence. At length  
he resumed.

"I really wish, child, you would suggest  
this matter to him." "Well, uncle," said  
the beauty, dancing out of the room to es-  
cape any further lecture, "I have not the  
slightest objection, only I shall never be  
able to do it with a grave face. I'm cer-  
tain I should laugh out, when I was about  
half through, and that you know would  
take dreadfully from the imposing char-  
acter of such a set speech."

"Lilia," cried her companion in a tone  
of more authority and sternness than it was  
his wont to assume, in addressing his belov-  
ed ward; "return, and listen to me. I do  
not doubt the sincerity and fervor of Arthur's  
attachment to you, and I know he has won  
your love in return. With this one objection  
now under debate, the con-  
nection in prospect receives my cordial ap-  
probation. So I told him, yesterday. I  
then added, I have witnessed, young man,  
in my early years, such awful misery of  
body, and anguish of spirit, from intemper-  
ance, particularly as you are aware, in my  
poor brother's family, that when at his de-  
cease I received his infant daughter as our  
own, I determined, by God's grace, to  
shield her at all events, from the deadly

"Well, certainly, that's reasonable.—  
However, I cannot blame you, for I have  
considerable prejudice in favor of every  
thing you do or say myself, and it always  
appears different from what others say or do.  
Now, Lilia Herbert, tell me candidly,  
have you any fear that I shall be a  
drunkard?"

"How absurd! You know I have not,  
any more than that I shall be a pirate, or a

curse of an inebriated husband. I then  
added, I know, my dear fellow, that you  
are perfectly temperate, but I do also know  
that you have never in any way identified  
yourself with the glorious reform move-  
ment. Now, said I, if I yield my treasure  
up into your hands, I shall do so with far  
more confidence, if you first become an en-  
rolled Washingtonian, a pledged man."

"Well, what in the world did Mr. Cole-  
man reply to that frightful oration?"

"His first concern was to ascertain from  
me whether you had uttered anything of  
the kind. When I replied that you were  
too young, thoughtless, and happy, to feel  
any interest in this matter, I perceived that  
he had no intention of troubling himself  
about it. He said, 'my dear sir, I never  
touch even wine, unless really compelled;  
but it is almost out of my power to pledge  
myself absolutely, for at soirees at my fa-  
ther's, wine is always used, and I could not  
help proffering it to guests, and occasionally,  
though as seldom as possible, and never  
when it can be avoided, partaking myself.  
I do not think I take three glasses of  
wine in a year.'

"Well, my dear uncle, that is all true.  
Arthur Coleman is always considered per-  
fectly abstemious in these respects. In-  
deed I have heard him mentioned as an ex-  
ample to other young men, and the opinion  
generally is, that he is a Washingtonian."

"Why Lilia," replied Mr. Herbert, "do  
you not suppose I know that? I would no  
sooner allow you to commit yourself to a  
man whom I did not believe temperate,  
than I would put you in the family vault  
alive. But I want him to have as a safe-  
guard, the strong barrier of the Pledge, in  
all its influence about him. That God  
blesses as a talisman."

His niece tried to look convinced, and  
skipped out of the apartment.

"Poor child," said the old gentleman to  
himself, trying for the twentieth time to get  
through an article in his newspaper, and as  
often turning his eyes off, in the pre-occupa-  
tion of his mind; "poor child, this little  
bird on the bough here at the window, has  
as much reflection, as much anxious fore-  
sight, and as much weight on its heart, as  
she has."

### CHAPTER II.

"Le temps présent est gros d'avénir."—LEIBNITZ.

"Your uncle," said young Coleman with  
heightened color, "is a most excellent man,  
but a complete old bachelor, and full of his  
whims, of course. I could hardly refrain  
from telling him so."

"And I would have presented you with  
a walking ticket directly, if you had," re-  
plied Lilia, with a comical sort of dignity.  
"I never allow any one to speak saucily to  
me except myself. My impertinence he  
never regards, for two reasons. One is,  
that I say it, and so he understands it per-  
fectly; and the other is, that if I am spoilt,  
he is well aware whose fault that is."

"What difference now do you suppose it  
would make in the stability of my prin-  
ciples, if I should scribble A. COLMAN on a  
piece of white paper?"

"I am sure I do not perceive any, but  
uncle thinks he sees a vast deal."

"Why did you not tell him that many  
who sign the pledge, fall, and many who  
do not, stand?"

"Dear me! I tell him! That would  
have prolonged the horrible discussion for  
another half hour. I was only too thank-  
ful to shoo off the first opportunity. Besides  
you know, of course, he would reply at  
once, these are the exceptions, and not the  
rule. Some, he would say, expose them-  
selves to the ravages of the plague, and  
wonderfully escape its deadly influence,  
while others carefully avoid all contagion,  
and you are seized by the pestilence and  
destroyed nevertheless; yet who can doubt  
which is the wiser of the two?"

"Uncle Herbert has not talked to his  
fair little niece for nothing. I am doomed  
to another dreadful oration now, I sup-  
pose, about the broken-hearted wife of the  
drunkard, his ragged children crying  
for bread, about the embers of a dying fire,  
while the old window of the miserable hovel  
is stuffed with rags, &c. &c."

Instead of her accustomed outburst of  
merriment, a prophetic chill agitated the  
bounding heart of the young girl at these  
lightly uttered, yet solemn words, and his  
jesting tone jarred on her startled spirit.

"The idea of your becoming a drunkard,"  
said she, at length, "is ridiculous enough,  
we both know, but I respect the noble  
feelings of my dearly beloved uncle  
towards his orphan niece, nevertheless."

"Well, Lilia, I will make a bargain with  
you. We will have it carefully set down  
in our marriage contract, that when I be-  
come a gutter visiter, or drive you out of  
the house in snow storms, and all that kind  
of thing which figures so well you know  
in tales, you shall immediately obtain a di-  
vorce, without any opposition from me. If  
this now is only written down, such is your  
good uncle's faith in the immense power  
of a signature, I have no doubt he will be  
satisfied. But what in the world renders  
you so unaccountably grave? I begin to  
apprehend that I have some one else here  
than Lilia Herbert, so completely are you  
disguised in a sober face."

"To tell you the honest truth," replied  
his beautiful companion, "I do not like the  
manner in which you treat the subject. To  
be sure I laugh at it myself, when you do  
so, it shocks me at once."

"Well, certainly, that's reasonable.—  
However, I cannot blame you, for I have  
considerable prejudice in favor of every  
thing you do or say myself, and it always  
appears different from what others say or do.  
Now, Lilia Herbert, tell me candidly,  
have you any fear that I shall be a  
drunkard?"

"How absurd! You know I have not,  
any more than that I shall be a pirate, or a

highwayman. I am fully aware that you  
possess great integrity of character, a rep-  
utation as unblemished as the falling snow,  
with great kindness of feeling and tender-  
ness of heart, towards all. This much I  
heard of you before we ever met; hence  
this opinion does not arise from the bias  
of partiality."

"I would certainly take off my hat, if I  
had it on, but as it is, I will merely suggest  
that as the subject is now, I think, simply  
discussed, we will, if you please, suffer to  
drop, and pass to more agreeable topics. I  
imagine that now your good uncle has ex-  
pressed his views, and listened to my justi-  
fication, he will rest content, and say no  
more of it. Will you sing me a sweet song?"

The next moment the clear, soft voice of  
that brilliant creature rung through the el-  
egant apartment in exquisite melody, and  
all thoughts of temperance pledges, uncle  
Herbert's scruples, and drunkard's wives,  
to the man tottering into the grave beneath  
the weight of an hundred years! To pay  
the principal of this war-debt of christen-  
dom, it would be necessary to levy a tax of  
at least £2 on every inhabitant of the globe!  
Let the people think of these things.

Elijah Barrett.

from the people for the cost of their self-  
immolation; it is but a tittle of what they  
have paid on the human slaughter-bills since  
the reformation. This vast debt is what  
the people have earned by destroying each  
other in war. It is a great estate and yields  
them annual revenue of poverty, crime and  
wretchedness. Then there is another  
source of similar income to the people.—

The Christian governments of christendom  
expend about £200,000,000 annually in  
preparing for future wars; which, added  
to the interest of their aggregate war debt,  
at five per cent, rises to the nice little sum  
of £300,000,000, which has to be raised  
every year by sinking the condition of the  
people still lower. The annual war-tax on  
the inhabitants of Europe may be put down  
at £2 a-head, from the infant in the cradle  
to the man tottering into the grave beneath  
the weight of an hundred years!

To pay the principal of this war-debt of christen-  
dom, it would be necessary to levy a tax of  
at least £2 on every inhabitant of the globe!

Good IDEAS.—The European

correspondent of the New York Observer,  
whose able articles are signed "G. D. F.",

thus notices a gratifying change in the man-  
ner in which religion is treated by the great

nations of the earth.

"Thirty years ago, religion seemed al-

most forgotten in the higher walks of po-  
litical life. Statesmen did not mention it,

or only disdainfully. Infidels said proudly,

"all is over with Christianity; we are

looking for better and more useful things!"

Now, what a change! Wherever we turn

our eyes, religion appears erect, with ele-  
vated front, attracting the attention of na-  
tions, and exerting an important influence

in the destinies of the world. We may

hence derive a useful lesson, namely, that

religious faith is always necessary to indi-  
viduals and to nations. Perhaps, in time

of revolution or war, men may imagine that

they can dispense with religion. But wait

a little; let the public fever be allayed, let

the smoke of the battle field be scattered,

give to man leisure to reflect on himself,

and he will find in his heart those sacred

instincts which God does not allow to per-

ish.

GOOD INDESTRUCTIBLE.—The Rev. John

Newton was one day called to visit a fami-

ly that had suffered the loss of all they pos-  
sessed by fire. He found the pious mis-

tress, and saluted her with,

"Give you joy, madam!"

Surprised, and ready to be offended, she  
exclaimed,

"What! joy that all my property is con-  
sumed!"

"Oh, no!" he answered, "but joy that

you have so much property that fire cannot  
touch."

This happy allusion checked her grief

—and wiping her tears, she smiled like the  
sun shining after an April shower.